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Proceedings of the Society

APRIL 21, 1931.

AT a Special General Meeting, held in the Lecture Room of the Australian Museum on the above date, the question of changing the title of the governing body from "Committee" to "Council," of which due notice had been given, was the business considered. Without dissent it was decided to make the alteration, and for the future the "Committee" of the Society shall be called the "Council" of the Society. The Special Meeting then adjourned, and the meeting took the form of an ordinary General Meeting.

The following nominations for membership were submitted: Mrs. M.

Hemsworth, Messrs. Jas. Whiteley, John Suttor Rolfe, Percy D. Riddell, W. Louis Norman, Robert Smith.

In view of the interest taken by His Excellency the Governor Sir Philip Game in the study of aboriginal culture, it was unanimously agreed that His Excellency be asked to accept the position of Patron to the Society.

The President (Dr. Charles Anderson) announced that a copy of the Society's journal, MANKIND, Vol. I, Part 1, had been duly distributed to all the members.

The President then called upon Captain A. E. Fisk to deliver his lecture, illustrated with cinema films, entitled "Travel and Life in India." The first film depicted the domestic, industrial and commercial life of India, including the manufacture of brass vessels, umbrellas, native boot-repairing, pottery making, the coconut-oil industry, and laundry work. This film also included pictures of sacred monkeys, conjurers, snake-charmers, native conveyances, and a wedding procession. It concluded with a striking portrayal of crowds following the zealot Gandhi. The second film illustrated a tour from Bombay to Calcutta. Rock temples, old forts, Buddhist stupas, palaces, minarets and temples were clearly depicted. The beautiful Taj Mahal and Agra fort were also shown. Cremation at Benares, and natives bathing in the Ganges, completed this reel. The next film was the picturization of the Juggernath (Juggernaut) festival. It opened with the construction of the ponderous cars from rough logs to the finished conveyances, and then showed the behaviour of the pilgrims, and the installation of the idols. The Juggernath film is quite unique, and on this account had a special anthropological value. Captain Fisk's discourse during the passage of the film was both entertaining and edifying. At the close of the lecture a vote of thanks was carried by applause.

Exhibits at this meeting were an aboriginal skull from Narrabeen, shown by Mr. R. Turner, and examples of "button" flakes from Quibray and North Cronulla.

MAY 19, 1931.

THE President announced that His Excellency Sir Philip Game had graciously accepted the position of Patron to the Society.

The following candidates were duly elected members of the Society: Mrs. Hemsworth, Messrs. James Whiteley, John Suttor Rolfe, Percy D. Riddell, William Louis Norman, Robert Smith. For nomination to membership of the Society the name of Mrs. F. L. Reynolds was submitted.

Before calling on Professor A. R. Radcliffe-Brown to deliver his lecture, entitled "Totemism in Australia," the President tended to the lecturer the congratulations of the Society in his being selected as President of the Anthropological Section at the Centenary Session of the British Association for the Advancement of Science, and also on account of his appointment to the position of Professor of Anthropology at the Chicago University. The following is a brief summary of Professor Radcliffe-Brown's lecture: Totemism is described as a belief that a special relation exists between human beings and animals, plants, places, and natural forces. Totemism is of considerable interest, and is widely distributed; but in no place does it occupy such an important position as it obtains amongst the Aborigines of Australia. Totemism is found throughout Australia, Melanesia, Polynesia, and the less developed tribes of Africa, and parts of America. Being the most widely spread belief in the world argues for its importance as an item of

anthropological study. There are many forms of totemism in Australia, and the system is complex. In New South Wales we have the sex totem, or the two sexes opposed; the male represented by the bat and the female by the tree-creeper (Climacteris). This sex totem, in other parts, is represented by the bat and the owl. Conditions of harmony usually prevail at aboriginal camps unless a woman kills a male totem, or *vice versa*.

Another widespread system of totemism, discovered by Spencer and Gillen in Central Australia, is that associated with the horde division. Hordes consist of about forty or fifty people who belong to that group by birth. They are inseparable from their hunting-grounds, on which it is a crime for others to trespass, although friends could be asked to hunt when food is plentiful. On marriage, women leave the horde in which they were born, and attach themselves to the hunting-grounds of their husbands. The children of a horde belong to the horde of their fathers, and the horde is a primary, economic, war-making group. In Western Australia, as in other parts of the Commonwealth, the territory of a given horde has sacred spots, and these localities are sacred to natural species, such as kangaroos, emus, cockatoos, grass-seed, rain *et cetera*. The sacred spots belong to the people of a given horde, and the belief is that if ceremonies are properly conducted there, it makes for the maintenance or increase of the species represented by the particular totem to which the spot is dedicated. These ceremonies can only be carried out by individuals of the given group. For instance, only the emu people can make emus, and so on. It is even believed that mosquitoes and march-flies are necessary, so they are similarly induced to appear at the right season, for the balance of Nature must not be interfered with. The essential belief lying behind all these practices is a desire for the well-being of society, and to have a magical control of animals, birds, rain *et cetera*, which promote a life of ease or comparative abundance. If omitted, society would suffer, or, in other words, what happened to the community was due to the behaviour of the people. It came into existence by the concept that in the beginning of the world there were a number of mythical beings, half animal and half human. The beings of this mythical period are thought to have survived in repeated incarnations, and their essence is perpetuated indefinitely. There is a threefold association, namely, the sacred spot, the animal or commodity, and the ancestral element. It is believed that all animals and beings are derived from these mythical ancestors, and all the prominent natural features in the local topography were made by them. In the beginning there were a great number of creators. The social order as accepted by the Aborigines is a sacred thing, and invariably referred back to the creators. They believe that in the beginning a certain inviolable order was laid down, and that sufficed for their well-being, so there was nothing to discuss or argue about. The totem centre, or sacred spot, means, to the native, the place of the life or energy of a particular species; in other words, where life force is present. Rites and symbolic actions, such as crumbling the rock and scattering it, stirring up water, throwing sticks at a sacred tree, are performed with the object of agitating the life-principle, which is supposed to reside in this given locality. These sacred spots generally indicate where an ancestor went into the ground, or was converted into some feature of the landscape. In the beginning there were certain spiritual essences created, which reincarnate and go on for ever. Each individual is, therefore, a temporary incarnation, and when he dies his spirit essence goes back to the totem centre. Totemic emblems, such as the *churinga*, represent the essence of the ancestor, who left behind him a *churinga*, or other

material emblem, as an evidence of his spiritual entity. Totemism from an anthropological point of view is a religion, and should be studied as such.

At the conclusion of the lecture a hearty vote of thanks was accorded to the lecturer.

Exhibits at this meeting included a three-note "friction drum" from New Ireland, explained by Mr. Keith Kennedy and manipulated by Mr. W. W. Thorpe; an exceptionally fine conical stone and two axe-heads of unusual form by Mr. K. M. Cobb; a stone pounder by Mr. A. E. Ivatt.

JUNE 16, 1931

THE proposal for membership of Mrs. Lucy Frances Reynolds was brought forward, and Mrs. Reynolds was duly elected. The President announced that His Excellency the Governor had sent an apology for his inability to attend the meeting; and that Mr. H. J. Wright had been duly elected Councillor, in the place of Professor Radcliffe-Brown, retired. Two nominations had been received, but Mr. Turner, the other nominee, had withdrawn in favour of Mr. Wright. It was also announced that MANKIND, Part 2, would be published before the July meeting. The President then called upon Mr. Robert Turner to deliver his lecture, "Man in the Pacific." The lecturer opened the subject by a general survey of the problem, and the interest that it holds, not only for anthropology, but other sciences such as history, geography, geology *et cetera*, and varied avenues of research. The extent of the Pacific, its depths, different climates, and thermal regions, were next considered. The whence of the Tasmanians was enlarged upon. The possibility of an Antarctic continent connecting Tasmania with South America was next advanced. The isolation of the Tierra del Fuegians was compared with that of the Tasmanians, it being suggested by the lecturer, that it was possible that some mighty submergence had left both of these native races on islands, from which they could not escape by reason of the absence of suitable water-craft. Mr. Turner then enumerated the different peoples in the Pacific archipelagoes, the chief being the Polynesians, Micronesians, Melanesians, Papuans, and Negritto Pygmies. The Polynesians were considered to be the most advanced race on account of their wonderful voyages, made over thousands of miles. The problem of Easter Island, its 500 odd monoliths, and so-called script, was briefly touched upon. The arts and crafts of the Polynesians, including tapa-making, flax-working, tattooing, and canoe building, were next reviewed. The system of *tabu*, and its peculiar results, were of great interest. The Micronesians, their range and culture, were also described. Mention was made of the Maories and their adaptability to a changed environment, as instanced by the use of flax, for garments, instead of tapa, as worn nearer the equator. The use of the spiral in Maori carving was said to have its origin in India. A brief survey was then made of the Papuans, their peculiar type of hair, comparative absence of clothing, balanced by shell and other ornaments, were referred to. The enormous club-houses, peculiar pile-dwellings, and secret societies, were described at length. A description of the Melanesians, their geographical range, weapons, pottery, and other phases of culture were commented upon. The lecturer then discoursed on the origin, migration of the Maories, and their period of arrival in New Zealand; he compared their oceanic voyages with those of the white man. Some attention was given also to the people of Indonesia, and the influence of Buddhism, and Brahmanism in Sumatra and Java. The lecturer

concluded his address with a summary of the earliest white voyagers, and what their advent meant to the natives. Figures were produced showing the direful results of white contact. These proved, with certain exceptions (notably the Javanese and the Maoris), that association with the white races has proved disastrous to the native peoples of the Pacific ocean.

A fine series of lantern slides illustrated the lecture. At its close discussion was permitted, in which several members took part. A vote of thanks was accorded the lecturer.

Exhibits for lecture: A Sepik River, N.G., skull, and a native chart from the Marshall Islands. By Mr. W. W. Thorpe, a series of massive flaked choppers, from Gosford and Port Stephens districts.

A cast of the brain-case of the newly discovered Pekin man (*Sinanthropus pekinensis*) was next exhibited and the President, Dr. C. Anderson, described its position in anthropological research.

To conclude the meeting, a short film was shown depicting Mr. Keith Kennedy throwing the boomerang for the officials of the Anthropoligcal Department of the Field Museum, Chicago, U.S.A. The picture was taken in Chicago during Mr. Kennedy's stay in that city.

The Jervois Skull

IN response to a letter asking for a statement regarding the pre-historic skull found in Central Australia, Sir Colin MacKenzie, Director of the Australian Institute of Anatomy, Canberra, furnishes the following information:

"As promised, I am forwarding you particulars in reference to the prehistoric Jervois skull. The official announcement will be made in about five weeks before the Canberra Medical Society.

"The skull was discovered in the Jervois Ranges in the latter end of 1929, and introduced to science by Mr. Gilbert Rigg, F.G.S., of Melbourne. It is not a fossil like the Cohuna skull in which the S.G. is 2·71, and the organic matter less than 1%. The Jervois skull, which is that of an adult, consists of the cranium or brain box; and from the anatomical point of view is invaluable for comparative purposes—being so evenly correlated. It sheds light on cranial response both to altered muscular pull associated with the assumption of the erect posture, and to the improved cerebral development resulting therefrom. A brain cast has been made and, from the point of view of the interpretation of the modern brain, this can be regarded as the most primitive known. A true reconstruction of Pithecanthropus is rendered possible by a study of the skull.

"A comparison with the Pekin skull will deal with questions of length, breadth, height, wall thickness, cubic capacity, nuchal plain, developments of mastoids, ear hole, and socket for mandible, which all can be clearly defined. On the base of the skull the *forcamen magnum* is intact so that its position can be easily defined as well as the pituitary plane. In these important respects the Jervois skull is more helpful than the prehistoric Java and Pekin specimens. The skull is dolichocephalic."

Anthropology

DEFINITIONS AND AXIOMS

ANTHROPOLOGY—from the Greek, *anthropos*, a man, and *logos*, a discourse. A comprehensive term for all that appertains to man, his anatomical relation to other animals, and his works and ways.

ETHNOLOGY—from the Greek, *ethnos*, a people or race, and *logos*, a discourse. Ethnology concerns itself with the distribution of races, and their relations or affinities to one another.

MATERIAL CULTURE. The study of objects made and used by man.

AXIOMS.

Man is governed by his needs and the means at his disposal.

Man cannot go outside of nature for his ideas.

In stone flakework, material often governs form.

The warrant for erecting a theory is expressed as follows: Before the unknown, all suppositions are allowable.

Human life and experience is divided into three categories:

(1) Man's relation to the material world.
(2) Man's relation to his fellows.
(3) Man's relation to the supernatural world.

Native peoples may be divided into two classes—Food Gatherers and Food Producers.

W.W.T.

An Inquiry into the Method of Using the Elouera

(By ROBT. TURNER, F.R.A.I.)

SCATTERED along the coasts of Australia one finds numerous "kitchen middens" left by the Aborigines. On these middens, or close by, are the "workshops," where numbers of stone scrapers, knife-flakes and the like are to be found. The study of these stone tools, the remnants of the Stone Age Man in Australia, is very interesting. The various kinds of stone used would, in itself, give one much food for thought and plenty of scope for research work.

Some of the implements, as one can see, have been fashioned for a definite purpose, but there are others whose uses and manner of use are open to discussion. It is the duty, therefore, of all who study these tools, or are in any way interested in them, to endeavour to throw as much light as possible on their probable uses. A theory regarding the use of certain knives, usually referred to as chipped-back knives, was quite recently attacked by some writers. These theorists claim that the so-called chipped-back knife is in reality only a scraper. They also assert that the Aborigines of the east coast did not advance beyond the scraper stage and that, in any case, there is no reason why they should want a highly developed implement like a chipped-back knife.

It has been my good fortune to find quite a large number of these knives from time to time, and, after handling them and trying them out in various ways, the knife theory, in my opinion, is the only one possible of acceptance. I do not ask you to take my word alone for this, but I shall proceed to back

my arguments with the evidence of several well-known scientists.

Before going further, it would, perhaps, be advisable to describe the implement in question. An *elouera*, or Illawarra chipped-back knife, is somewhat the shape of the "sector of an orange" (see Figure IV). This is a typical specimen; it shows the "bulb of percussion" and the "striking platform" at the "butt end," the chipped-back and the retouched knife-edge. They are, however, not all retouched. The edge "A," so some investigators claim, is the working edge, and they say that the knife edge is not a true cutting edge. In addition, they state that many of the implements do not show any secondary working or signs of use along this edge. From the specimens illustrated in the plate it will be seen that almost every one shows signs of use, or of secondary chipping on the knife-edge. These pieces were not selected with a view of combating this theory, but they are just typical of the many found (see footnote [9]). The specimens in the plate W.1 to W.12, are, with one exception, from Windang midden on the north side of Lake Illawarra entrance. The others, T.1 to T.6, are from various parts of the coast between Lake Illawarra and Sydney.

It has been said by some writers on this subject that the working along the edge "A" (Figure IV) always shows secondary treatment of such a nature that it should leave no doubt of the artificer's desire to produce something more than a chipped back. This is not always the case, as will be seen in W.1, 2, 3 and 4. W.1 and 2 have their "back" formed by the "outside crust" of the pebble from which they were struck. W.3 is partly "outside" and W.4 does not in any way show secondary chipping on the back. From the foregoing it appears that the back was only a finger-rest. As further proof of this, let us read what Dr. G. Horne says:[1]

"1. *The chipped-back knife* is well known by the Arunta men, but is never of the long, narrow type, blunted at one end, so characteristic of the Victorian coast . . . . of the coast round Sydney, and of Singleton, as well as other places in New South Wales." (See Figure V.)

"The chipped-back knife is found at Mungeranie, and there I obtained over seventy specimens, as well as half a dozen stray ones here and there on the sandhills. The three Arunta men, whom I questioned separately, each at once recognized them as knives. . . . When questioned as to how they are employed, they all showed that the first finger was placed on the top." The type of implement found by Dr. Horne is very similar to the *elouera* chipped-back knife, as will be seen in Figure III. I have copied these from his book.[2]

The method of using certain stone implements of a similar type, found in Europe, has puzzled anthropologists in other parts of the world. Dr. E. O. James has suggested a way out[3] (see Figure II). Here we have a very well known man of science suggesting exactly the same manner of holding these tools, as was demonstrated to Dr. Horne by the Aborigines. From this evidence it will be seen that they were intended for use more as knives than as scrapers.

As further proof of the knife theory, let us turn to Figure I, reproduced two-fifths natural size. Here we have a hafted stone knife from Australia,[4] locality not mentioned, but most probably from Western Australia. This knife is also figured by Evans,[5] who tells us that it is in the Christy Collection, which is in the British Museum. Now a knife of this description was certainly not intended for use as a

[1] "Savage Life in Central Australia," Horne and Aiston. Macmillan; 1924, p. 98.

[2] *Ibid.*, opp. p. 98.

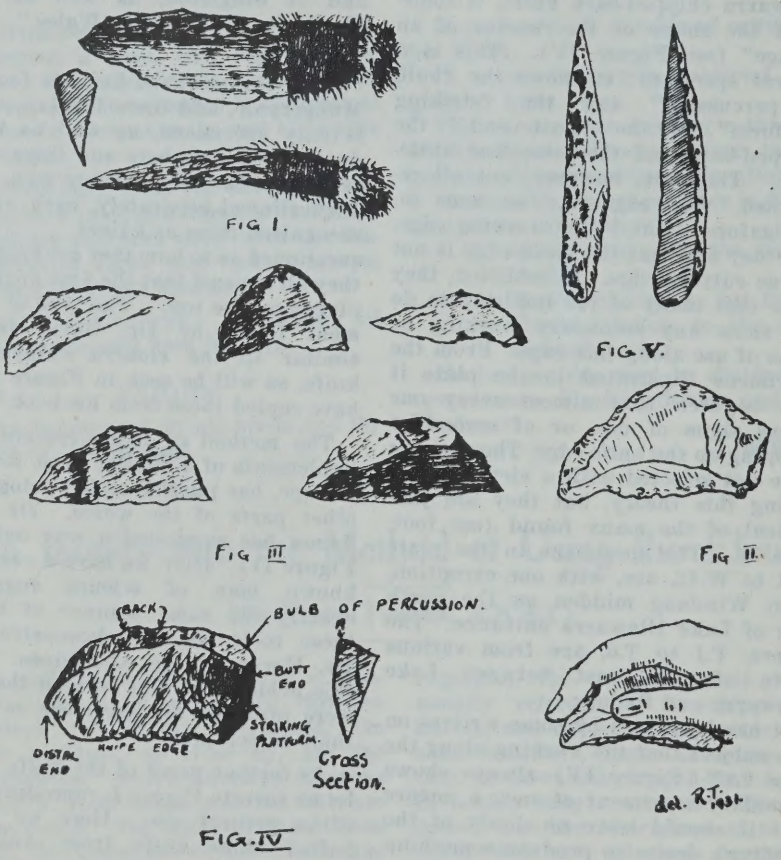
[3] "The Stone Age," E. O. James. The Sheldon Press; 1927, p. 46.

[4] "The Story of Primitive Man," Edward Clodd. Geo. Newnes Ltd.; 1905, p. 92.

[5] "Ancient Stone Implements of Great Britain," John Evans. Longmans, Green, Reader and Dyer; 1872, p. 264.

scraper, and here again we find the chipped back.

From the information here produced it would appear that the back was certainly a finger-rest, and that the chipped-back knife was produced. Without prompting, the old native gripped the knife almost as in Figure II, holding the middle, third and fourth fingers high in the air, as he said, "to



Implements to Illustrate R. Turner's Article.

chipping, when done, was only to make the grip more secure. During the Christmas-New Year vacation, 1930-31, a party of anthropologists[6] visiting the South Coast of New South Wales, met an old Aborigine, over seventy years of age, and in course of conversation put the ever-asked question: "How is this thing used?" when an *elouera* keep them out of the way." This testimony in itself should be sufficiently convincing to prove the knife theory, because, if the Aborigines do not know how to use these tools, nobody does.

Referring now to the Aborigines' ability, one can hardly accept the evidence "that they did not advance beyond the scraper stage" and that they did not want "a highly developed implement." For proof of their ability and

[6] W. W. Thorpe (Australian Museum), R. W. Halliday and C. Greenwell.

the desire for a really good implement, we have only to look at the spear heads of the Kimberley district (Western Australia), one of the few parts where stone is still being used for weapons *et cetera*. Dr. Basedow, in speaking of the making of these spear heads, says:[7] "The process described is of such a delicate kind that the point not infrequently breaks just when the spear head is practically ready for use. . . ."

"One has to admire the industry of these men, when it is realized that the spear head in ninety-nine cases out of a hundred will be good for only one throw." If the natives of one part of Australia, can, and have, advanced their stone culture to such a degree of perfection, why not accept the advanced culture of another part?

There is yet, however, another fact which can be brought to bear as further proof—if one accepts the evolution of the mind—that is, the general advancement of stone cultures. In Europe, where it has been accepted, we find the three Stones Ages, *viz.*, Eolithic, Palæolithic and Neolithic. Each of these periods gives a new and a further advanced culture, finishing with the ground tools of the Neolithic Age. If this advancement is possible in Europe, so it is possible in Australia, but perhaps not to such a marked degree. We find throughout this country ground axes, in various forms, representing the Neolithic culture. We likewise find crude scrapers of the Eolithic types. Having these traces of the various ages of lithic culture, we must accept an advancement, and, as the Kimberley natives have reached the high stage of perfection, as shown in their spear heads, so the east coast natives, in the writer's opinion, reached their zenith when they produced the chipped-back knife.

Before describing the knives illustrated, in detail, there is just one other point worth noting. These theorists say that when the working edge ("A" of Figure IV) becomes blunt the implement is discarded. If this is so, how is it that partly used implements are not found, as well as the discarded ones? There surely would have been some partly used ones! As we find such a large number of these knives with secondary working on the knife-edge, and many with a little working, and again others only showing signs of use, this fact tends to prove that they were used as knives and not as scrapers. Now, if this is so, we then have the discards, as well as the partly or often used implements.[8]

Let us turn to the illustration and look at the implements more carefully. All these pieces were taken from the writer's own collection, and were found by him on the various middens indicated.

W.1, from Seven Mile Beach, near Port Kembla, has been struck off from the outside crust of the pebble. The outer surface has been left as a finger-rest along the back. The knife-edge shows signs of having been used, but there is no secondary chipping.

W.2 to W.12 are all from the Windang midden, Lake Illawarra entrance.

W.2 also has a back formed of the outer crust, but the knife-edge has been retouched. A peculiarity of the chipping on this implement is that part is on one side and part on the other side of the knife-edge.

W.3 has a portion of its back formed of outside, while the knife-edge shows considerable signs of use and a little secondary chipping.

W.4 has a naturally rough back, not a chipped one, nor is it outside. The knife-edge shows evidence of secondary work.

[7] "The Australian Aboriginal," H. Basedow. F. W. Preese and Son; 1925, p. 370.

[8] Since writing the above, I have endeavoured to prove the theory here advanced, regarding the partly used and discarded implements. Taking a collection of one hundred and fifteen *eloucras*, representing the middens at Lake Illawarra (south side), Windang, Seven Mile Beach, Port Kembla, Bellambi, and Garie, I found that fourteen per cent. only, were without signs of use or working on the V-edge. Six per cent. showed signs of having been used, and the balance, eighty per cent., had been subjected to secondary chipping along this edge.—R.T.

"Eloueras," or "Illawarra Knives," Turner Collection.

W.5.—This piece is very similar to W.4. The back on this occasion is very roughly flaked, not chipped; it is too rough to be of use as a scraper. There is, however, secondary working on the knife-edge.

W.6 has a partly chipped back, the rest being formed of the outer crust of the pebble. There are signs of working on the knife-edge.

W.7 is somewhat the same as W.6. The back is more roughly chipped and the edge a little more worked. (*N.B.*—when the term "edge" is used it refers to the knife-edge, unless otherwise stated.)

W.8 could be called a more or less perfect specimen. The back on both sides has been chipped, while the edge shows signs of use. With the chipping on both sides of the back, it is rather against the scraper theory, as here there would be two working edges.

W.9 has a well retouched edge and a partly chipped back. Weathering has smoothed the chipping down somewhat.

W.10, with very little chipping on the back, has a very much worked edge.

W.11 has a well chipped back, but is unsuitable for use as a scraper. It shows more secondary working on the edge than any specimen, of its kind, it has been my privilege to handle. This piece in itself should be a sufficiently convincing argument that the

knife-edge and not the back was the working edge.

W.12 is the largest of all the implements illustrated. This knife shows a considerable amount of secondary chipping on the edge, as well as working on one side of the back.

Turning now to the other knives, we have very similar examples from other parts of the coast.

T.1 is from the midden on the south side of Lake Illawarra entrance. The back is partly outside crust; the rest has been very roughly chipped. Again the chipping is too rough to be of service as a scraper. The edge shows signs of considerable secondary treatment.

T.2, from Seven Mile Beach, Port Kembla end, has a well chipped back, likewise a well used and chipped edge.

T.3, from Port Kembla Beach, shows signs of use on the edge and has the back chipped along one part only.

T.4.—This piece comes from Bellambi; it has a well worked back and has secondary chipping along the edge.

T.5, from Garie. This one shows much working on both back and edge.

T.6, from Quibray Bay, has many of the features of T.4 and T.5.

To call the above-mentioned implements scrapers is rather straining the point, while as to the suggestion of using the back rather than the knife-edge is, in my opinion, asking a little too much. It has been said by the scraper-theorists that there is no doubt that some of them were used as knives (see note [9]). If this is so in some cases, surely it would be so in all cases, as the examples illustrated tend to prove. We have already accepted the long lancet points (see Figure V), with their "chipped backs," as surgical knives.[9] Why, then, hesitate in accepting the "chipped back" *elouera*?

Some investigators say that if a flake having been taken from a split pebble, the crust still remaining along the back, it would, if the Aborigines had merely desired a finger-rest, have satisfied them. But it did not. We can hardly accept this evidence, especially after seeing W.1, W.2, W.3, W.6 and T.7 where we find the outside crust, or part of it being made use of for the finger-rest. No doubt it was the desire to imitate this finger-rest or to improve on it, that led the natives to chip the back. It would, of course, be quite impossible to make all the implements with the back formed of the outside crust. In some districts especially so, as there was a great shortage of the necessary material.

From the foregoing evidence it is very difficult to accept any but the knife theory. Especially is this so, as such a large number of implements that are obviously scrapers, and scrapers only, are found on the "workshops" and middens in these districts. Now it stands to reason that the Aborigines would not want the ordinary types of scrapers and a specialized one as well! The Aborigines of these districts, *i.e.*, the east coast of New South Wales, understood the art of chipping the backs of the long lancet flakes (Figure V), so one can quite reasonably suppose that they would be able, if necessary, to chip the back of a larger knife flake.

After reviewing the evidence here gathered together, I would suggest that these implements be called *eloueras* or Illawarra knives, rather than chipped-back knives, as the backs of all are not chipped.

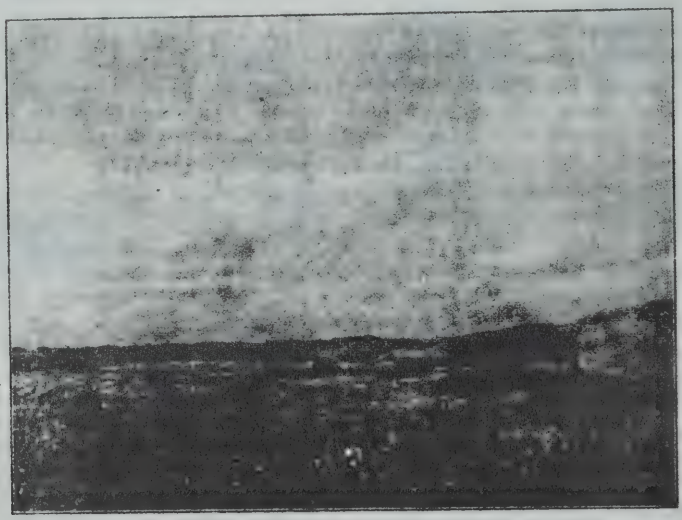
[Plates illustrating this article were prepared by Mr. G. C. Clutton.]

[9] Etheridge and Whitelegge: *Records of the Australian Museum*, 1907, Vol. vi, No. 4, p. 238.

An Aboriginal Midden at Quibray Bay

(By J. S. ROLFE.)

QUIBRAY BAY, situated in the south-eastern corner of historic Botany Bay, to-day presents a barren picture with its two miles of mangrove-fringed foreshores and surrounding sandhills. Hundreds of years ago, nevertheless, it was the site of an extensive aboriginal camping-ground, a remnant of which to-day exists as a strip of land running due east and west, some seven hundred yards long, and varying in width from about sixty yards to about five yards at each end.



General View of Quibray Camping Ground, Looking East.

The present ground-surface is surrounded by the high sandhills of the narrow isthmus that divides the Kurnell and Cronulla districts, and the old cart track between these two settlements skirts its northern edge. It is a desolate waste of flat ground, covered with scattered shells, and with roots of large trees now exposed, indicating that the old land surface was once much higher than as at present. One large stump, ten feet in circumference, and standing over six feet high, has roots that branch out five feet above present ground level. There are several such tree stumps here, in a well preserved condition, with tremendous roots, in some cases eleven inches thick.

The shells, although now scattered by the winds so that there is scarcely a square yard of clear ground, were once piled up in huge mounds after the Aborigines had extracted the cooked contents. Captain Cook, in his journal, mentioned the existence of these large piles of shells around the shores of Botany Bay. The formation of these mounds can still be seen, but the gales have reduced them to small heaps, averaging from two to three feet in height. The shells alone form an interesting study, the most abundant being the Sydney whelk (*Pyrazus her-*

culeus), mud oyster (*Ostrea angasi*), Sydney cockle (*Arca trapezia*), and rock oyster (*Ostrea cucullata*), the latter by its formation appearing to have matured in the comparatively still waters off the Botany Bay shore. All these shellfish are estuarine, which fact suggests that the Aborigines of this camping-ground gathered the major portion of their food supply from the shallow waters of the bay. The shells of the rock triton (*Cymatium sperglen*), an ocean reef inhabitant, found in great quantities on other coastal middens, are here scarce.

In parts, where even the old land-surface has been blown away, the shell-heaps are surrounded by a dark cocoa-coloured soil, and, during rainy seasons, quite a considerable portion of the area is under water, and, on drying up again, often much flake-work is exposed, to be gathered by the collector.

Until the month of May, 1930, very little flakework had been collected from this midden, although several stone axes had been removed from its rich deposit. In that month some members of the Society paid a visit, and the quality and quantity of material collected was surprising. It was a veritable *El Dorado,* as many of the middens in the metropolitan district had been long exhausted of good material.

The variety of material employed by the Aborigines in the manufacture of their implements is a striking feature. Chert of all colours is the predominating material, while, in many cases, the stone appears to be somewhat flinty, with a smooth waxy appearance. Every type consists of a siliceous material which is highly refractory, so that the smaller flakes lend themselves to the delicate process of chipping, so evident in many of them. I have matched one piece of creamy-coloured chert, found on this midden, with similar material from Peery Lake in the western district of this State.

From the midden, hundreds of the "point" type implement, a slender flake averaging in this case 32 mm. in length, and described by Etheridge and Whitelegge in the year 1907 as "chipped back surgical knives," have been collected. The largest one I possess measures 46 mm. in length, while the smallest, 23 mm. One party at a later time found no less than 161 of these flakes during an afternoon of collecting. Scrapers, small and large, in a wide range of material, were abundantly found. Hammer-stones, both circular and oval-shape, of quartzite and felsite, pounders, anvil-stones, pebble-choppers, and flaked pebble-axes collected bear indication of considerable use, and in some cases the advanced process of weathering gives an idea of the great age of the implement.

(*To be continued.*)

The Music System of the Fijians

(By KEITH KENNEDY.)

LIKE that of most native races of the present day, Fijian music can be divided into two classes—the ancient system, indigenous to the country, and the modern, which is either purely European, or made up of Fijian musical concepts built on a foundation of the European scale. The ancient system was tetrachordal, that is, consisting of four notes only, and it sometimes contained not only melody and rhythm, but also harmony, and counterpoint.

Although I heard many songs in Fiji, only a few of them I should judge to

be ancient, and even some of these had modern words put to them. However, there was no mistaking their antiquity, because of their primitive nature, and by the fact that, with one exception, the Fijians decorated themselves with leaves, and sang in a formal manner quite differently to that of their other songs.

In Fijian chorus singing the voices usually take three parts—a kind of tenor, baritone and bass. Serious singing is done by the men only, the women not participating. The tenors and baritones sing against each other in crude counterpoint, while the basses keep up a drone on the tonic. The last note of the final cadence either finishes with an expulsion of the breath, almost in the same manner as the Maoris of New Zealand finish a waiata, or ends with the dissonant chord of a major second on the keynote.

The ancient four-note scale varies in its pitch, and also in the intervals between the notes. One old song that I heard near Maravu, Vanua Levu, had more than the customary four notes in it, and I thought at first that it must have been modern. Further analysis, however, brought out the interesting fact that the tenors and baritones were each making use of the four-note scale, but were singing in a different pitch, so there were actually eight notes being used.

Most songs are commenced by one of the voices (usually a tenor) singing the first bar, and the rest joining in on the second bar. Singing in this manner at Drominunuku, Vanua Levu, two old men, one of whom was blind, produced a true canon, the first voice giving out the subject, and the second voice joining in with the same subject on the second bar. It harmonized rather crudely, but the effect was pleasing. As there were only two voices, there was, of course, no drone-bass in this instance.

(Photo by K. Kennedy)
Playing a small Meke Lali at Naweni, Vanua Levu, Fiji.
One man is holding the lali against his chest to give it more resonance; the other is beating with two sticks.

An invocation chant I heard sung to the *ura mbuta* at Naweni consisted of a "scale" of only two notes. It was undoubtedly very ancient, for, in music, the further we go back to the beginning of things, the less tones are found to be employed. The notes of it were d′ and e′, and it was sung in unison.

A *sere ni yaqona* (a *yaqona* drinking song) which I also heard at Naweni, was pitched higher than usual. The scale was a′, b′, c″, d″, and the time in $^{6}/_{8}$.

In old Fiji, ceremonial songs were used for definite purposes, and were *tabu*, or made sacred, for that purpose only. Before they could be sung, certain preparations had to be gone through, which helped to emphasize their occult significance. They were not allowed to be sung at random, so, for everyday use, there were secular songs. This division of sacred and secular music is noticeable amongst most primitive people, and is especially marked amongst the Indians of America, who, to this day, cannot be induced to sing their ancient songs and chants apart from the rituals for which they are intended.

Charms and Amulets

(By D. RAYMOND.)

THE wearing of objects, supposed to have mystic powers for good or evil to the individual, or collective members of a community, has a very remote origin. When primitive man reached the power of reasoning and pondered over some event of evil that he could not understand, his line of thought would naturally trend towards some method of counteracting that evil, and it is evidently that here the origin of what are termed charms and amulets first suggested itself to the mind. Pre-historic relics, to which no other use can be suggested, have been found in the palæolithic stone-age cave dwellings of Europe, and the mounds of America; while amongst all living primitive races are to be seen charms, worn as a protection against evil spirits, as love tokens, and as luck-bringers. The latter take their place even amongst highly civilized peoples, although with less regard to their purely superstitious nature. The "winged victory," or "running dog," used as a mascot on a motor car as a symbol of speed, is an instance of symbolic similitude comparable with the Aborigine who wears a kangaroo-tooth forehead pendant to banish his headache. The difference, or rather the analogy, is that the native, who believes that he will rid himself of pain by such a simple method, has the cultivation of beliefs extending probably for countless generations, while the motor mascot, used emblematically as a symbol, has lost its veritable significance with the march of progress.

Evil magic, worked by witch-doctors and their kind, is always accompanied by charms, which are accompanied by mystic invocations, and which are supposed to have the power of bringing death or evil to some unfortunate who has earned the displeasure of a particular person. Pradel,[1] in his extensive work on the subject, states: "Narrative charms work upon the same principle as of 'like causing like,' the narrative taking the place of imitative action. Thus headache may be driven away by reciting how 'Headache met Jesus upon the seashore, and Jesus ordered him to go off into the wilds and enter the head of a bull'."

The alchemists, forerunners of present-day chemistry, used charms extensively. Albertus Magnus, *obit* A.D. 1280, prescribed an amulet to carry on the person as a preventative from all harm against weapons. It was only necessary to wear the token inscribed "I.N.R.I." in the form of a cross, and recite, what to present-day understanding, and what it undoubtedly was, a

[1] *Griechische und Suditalienesche Gebete. Beschworungen und Rezepte des Mittelalters.* pp. 15-16.

meaningless jargon. Others of his charms would make a thief return stolen goods and guard cattle against witchcraft; while to drive away warts it was only necessary to place a charm on the breast and command: "Vanish into flaming ether, Salamander!" repeat the three holiest names, blow on the warts, and, hey, presto! none will know whence they have vanished to. "Longevity and Happiness" is a popular inscription found on Chinese amulets, usually represented by a stork emblematic of the former, while a figure exorcising malignant demons, and an attendant holding a vase of flowers, the latter. A charm of T'ai Shang says: "Heaven is round and Earth is square, wherever the spirit of this charm shall visit, all devils shall be exterminated." The Chinese belief in charms is certainly confusing when it is considered by them "unlucky" to rescue a drowning man, although he may be wearing a charm even against the mode of death that awaits him. There is probably no other country at the present day in which charms and amulets play such an important part in the daily life of a people as China. To the Chinese the peach tree and its fruit play a most important part in geomancy and pharmacopology. The flowering of the tree in spring is supposed to mark the triumphal progress of the *Yang*, or good spirit or god, one of the most popular themes in the belief in the power of a charm, which is usually carved from the wood of a peach tree in the form of the fruit.

(*To be continued.*)

A New Method of Recording Aboriginal Rock Carvings

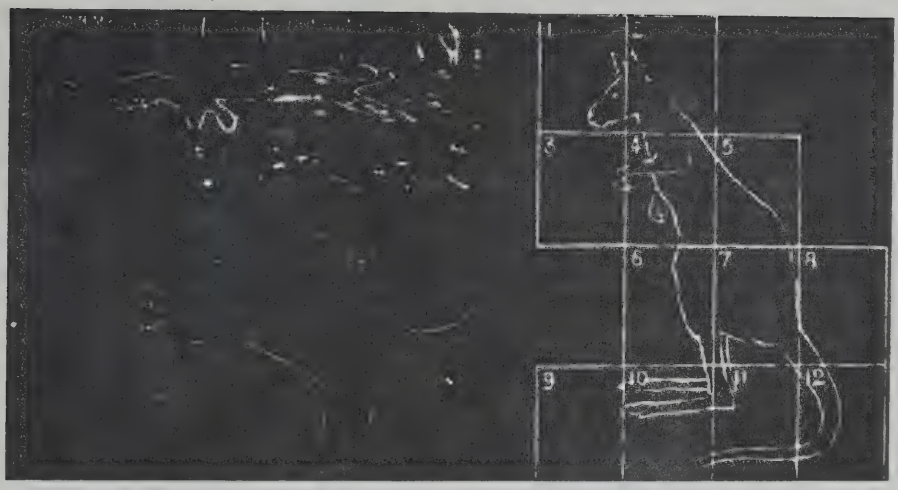
(By W. W. THORPE.)*

WHEN photographing rock carvings *in situ* by the ordinary method, one is often discouraged by the unavoidable distortion. If the photographer could focus from a point immediately over the larger carvings or a series, better results would obtain, but invariably there is no natural elevation that could be used. Apart from carrying with one the means for raising the camera well over the carvings, there appears to be no method for accurately photographing these interesting expressions of native art.

This difficulty has given the writer much concern, until he at last arrived at a plan which, by reason of its comparative intricacy, makes for accurate results.

The rock carving is first of all chalked out. Then Manila "brown" paper, in separate sheets, four feet by three feet, is successively laid over the carving as per accompanying sketch. The limits of each successive sheet, or sheets, are marked, and the grooves carefully followed and outlined with "heelball." The "Shopmate" brand gives the best results. Before being removed, the sheets are numbered from left to right, and further sheets following on *seriatim*. The component tracings are then conveyed to the Museum, and laid out on the asphalt. The lines of the tracings are then punctured at intervals, and chalk-marked through, producing a dotted line. This is joined up, emphasized, and the delineation photographed from the flat roof of an adjoining building, some

* By permission of the Trustees of the Australian Museum.



1. Kangaroo and Shark on Rock. 2. Result by Transference.
3. Method of Making the Transfer.

thirty feet from the ground. The asphalt forms an admirable contrast to the chalked outline.

A continuous roll of newspapers was first tried for making the tracings, but was soon abandoned, owing to its fragile nature, and the damage done by the wind.

The suggestion of artificiality is combated with the fact that the old method of chalking out the carvings for photographic purposes is also artificial.

By reason of the Manila paper being rectangular, and the successive sheets butted to the limit line of the preceding sheets, it makes the result as perfect as can be. One series of carvings, spreading over an area of thirty-six feet, when retraced, were proved to be correct to an inch.

The illustration on top, taken in the field by the author, is an example of photographic distortion, and gives a wrong impression of the animal portrayed. The picture immediately below the above, shows the method described in this article, and taken by Mr. G. C. Clutton, official photographer, within the precincts of the Museum. The idealistic sketch of a kangaroo illustrating the subject of this article was kindly prepared by Miss E. A. King.

The Extinct Tasmanians

(By J. S. FALKINDER, Falmouth, East Coast, Tasmania.)

(From a paper prepared by Mr. Falkinder, and read before the Society on June 17, 1930, by Mr. R. H. Goddard.)

PART III.—STONE CULTURE.

THE lithic culture of the Tasmanian Aborigines is mainly of a fortuitous character. One is particularly struck with this feature. Lack of inclination for improvement, and apparent absence of inventive genius, places the Aborigine on the lower rungs of the ladder of evolution. But the fact must not be overlooked that, whilst the Tas-

manian was content with the general form of his crude implement, he really did, in some cases, if he was an artificer, execute a high standard of secondary chipping for the purpose of improving the edge of his cutting tools. From constantly going over the various types, such as may be called types, one may see where the native workmen have accidentally secured an implement whose shape and usefulness could have brought about that step up the ladder which would have meant so much to the development of his lithic culture. This is a possible explanation of the prolonged absence of development in his fortuitous implements. It is possible that their culture deteriorated from some improved form. Lack of material and want of what was needed for the use of some of their implements, may have been the reason for such deterioration. Our own experiences in the early colonization of Tasmania was that the highest development of our own civilization was necessary to provide a means of existence in a land so wanting in certain products. To a people of the Early or Mid-Palæolithic character this must have been indeed an exceedingly acute problem. Survival under such hazardous conditions must, for several generations, have warped them, both mentally and physically. It would account for the theory of deterioration. Of their stone implements, the commonly called "duck-bill" groover, of which more will be said, seems to have been a highly specialized type as far as the Tasmanian was concerned, and, surviving through the ages, gives a possible indication of an earlier but higher standard of stone culture. The stage of stone culture in which we find *Homo tasmaniensis* is certainly a complex, and a difficult one to reconcile. Attempts have been made to create for the Tasmanian an analogous classification with European Stone Age man, and, as lithic indications give him a place in the Mousterian culture, we can, to a certain extent, place the Tasmanian in his position in the stages of physical evolution of the European Palæolithic men. For those who prefer to create an analogy with the primitive culture of Europe based upon the stage of physical evolution of the Tasmanian in comparative anatomy with the European Palæolithic men, the Tasmanian could be roughly called of Chello-Mousterian character in their stone culture. Such an analogy would be more or less correct for comparison in general discussion, but I, personally, think we cannot definitely create any precise place in contemporary classifications for the Tasmanian at present. He is a general complex, and should be accorded a place entirely separate, because of his peculiar human isolation. Possibly, with the exception of the Tierra Del Fuegians, he was alone in living on the periphery of civilization. These races seem to have shared that isolation which may have resulted in deterioration to such an extent, that it is now impossible to associate them in lithic culture with other known races.

Through the kindness of Mr. R. H. Jones, of Burnie, Tasmania, I acquired a collection of Early Palæolithic implements from Central Rhodesia. They are the nearest analogous types I have seen. The implements came from the valley depression caused by the Zambesi River. They may provide, in the future, some interesting associations with the beginnings of the Tasmanians.

It has been said that the Tasmanians were a race of scraper-users. They had certainly developed, in some cases, the scraper implement to a high state of elegance and efficiency. They had so long remained in one stage of culture that they had become, as it were, specialists by virtue of longer use of one form of implement. They were usually content with the fortuitous forms of this artefact. Its cutting edge, however, was treated with considerable skill where supplies of softer material impelled an improvement of the cutting

edge. Particularly on the East and South-east Coast of Tasmania the principal material used was chert. The implements of tribes in these areas have produced some excellent examples of secondary work. In cases where the artefacts have assumed a symmetrical shape, the additional improvement afforded by good secondary treatment suggests almost a higher state of culture. So excellent are some of the implements symmetrically and in conventional form, that it seems the race could not have gone for long without the dawn of a further transition. If we are to believe the theory of geological isolation, by virtue of the gradual submergence of the Bass Straits isolating the race in a slow and long space of time, then what reason can we establish for the apparently stationary state of their culture? I have found the same character of implements and degree of workmanship in artefacts in all levels of strata that have so far come under my observation. There seem to be no direct indications of antiquity. I make this statement with reservation. I have visited the middens and camps of all tribes except the South-western, and have not been able to definitely form any opinion that would lead me to consider the existence of an earlier form of culture. We definitely know the extraordinary fact that the Tasmanian used, until modern times, crude flakes of Eolithic character side by side with his more efficient Mid-Palæolithic character implements. The absence of strata indications of a purely Eolithic character would confirm the idea of greater cultural antiquity. Material available seems to have been the reason for the presence of Eolithic character implements. This fact is generally common. It is only recently that I have paid greater attention to the profuse number of Eolithic character implements which lie about in places showing signs of native occupation. These implements are now commencing to form an important place in my collection, and I am endeavouring to collect a series of these artefacts from each district where absence of softer material impels the use of purely flaked implements. This fact seems to have supplied the reason of a superfluity of Eolithic character implements. In places where there is an abundance of quartzite and porphyritic material, the character of the implement is very crude. At the Bay of Fires, North-east Tasmania, a place occupied by the Cape Portland tribe, I collected a number of quartzite flakes. Eleven have been mounted upon cardboard, where they stand out amongst others as tangible evidence of human use. Two of the implements have been chipped, and demonstrate that this class of material was used. These two implements also stress the fact that the Aborigines improved the cutting edge when it was possible or necessary. Where the cutting edge was efficient after flaking, no more time was apparently wasted to supply any conventional form. Whilst Eolithic character implements are abundantly found in places where there was a scarcity of material which responded to secondary treatment, does it not seem to indicate that the flakes from material used largely for secondary treatment could have been utilized? The Tasmanian was an economist, and it is more than probable he used every piece of material that was at his disposal. In some centres of Tasmania there was a great scarcity of suitable material, and therefore every flake possessing a cutting edge may have been a potential implement. The average Tasmanian implement is so crude compared with other survivals of stone age man that it led Marett to make the following statement: "Indeed, the Tasmanian of modern days carved their simple tools so roughly that one ignorant of their history might easily mistake the greater number for common pieces of stone."

(*To be continued.*)

A Tongan Dance

(By Keith Kennedy.)

Away out on the broad Pacific is a beautiful fleet of islands where exists one of the last of the Polynesian kingdoms—the little nation of Tonga. Amongst cocoanut and mango groves, cultivating their crops of *taro* and *kumara,* the Tongans live in arcadian simplicity, governed by their own laws, under the security of a British Protectorate.

The Polynesians were originally great sea-farers, travelling from island to island, hundreds of miles apart, in their outrigger, and large double canoes. The stars and air currents were their compasses, their retentive memories their charts; although sometimes a rough map, constructed from strips of bamboo, was used as an aid to locate the more distant islands. They planted colonies in places as far apart as Easter Island, Hawaii and New Zealand; and I have even come across traces of their culture on the Pacific coast of America.

Those living in the Tongan group are a sturdy, light-brown people, well representative of the race. Their chief islands are Tongatabu or Holy Tonga, Hapai and Vavau, the rest of the group consisting of numerous smaller islands, atolls and reefs.

The last time I was in Nukualofa, the quiet little grass-streeted capital of Tongatabu, I heard that a feast and dance were to take place on the opposite side of the island. These affairs are occasions of social jollification, and no formal invitation is needed to attend them—island hospitality making all comers welcome. Two young Tongans offered me a lift in an old horse-drawn cart, and off we went down the dusty white road. The day was hot, and, as time was no object, we occasionally stopped (much to the satisfaction of the horse) to gather delicious golden fruit from the leafy mango trees, which, in places, grew near the roadway, and cast their shade across it. I noticed that most of the old native grass-roofed farm houses had been supplanted by huts and bungalows of wood and galvanized iron; but even those prosaic materials take on a poetical appearance when embowered in coconut palms and other tropical growth.

On the side of the island where the dances are usually held, there is no coral reef, and the great waves of the ocean come rolling in, to break with heavy impact against the unprotected coast. As we approached the scene of festivities the distant roar of the surf became audible, and faintly above it sounded the nasal chant of the dancers. The road came to an end, so we got out of our chariot, unharnessed the horse, picketed him with a rope long enough for him to browse, then made our way through the bush in the direction of the chanting. After a few minutes' walk we came in sight of the dancers. They were all men, finely built fellows, naked to the wait, and drawn up in a long line two deep. As they chanted they swayed and made motions with their outstretched arms, as if paddling a canoe, their athletic bodies swinging in perfect rhythm to the music.

Their weird four-note chant was harmonized native fashion, and consisted of a short phrase repeated over and over again. It and the motion of the dancers aroused a feeling of antiquity, and carried one back to the distant days when the first brown voyagers sailed and paddled their canoes to explore the trackless Pacific. The effect was further heightened by the boom of the breakers, the rustle of the wind-

swept palms, and the screech of sea-birds overhead.

When the dancers had finished, another similar group came forward and carried on the dance without any cessation; then, when the first lot had rested sufficiently, they came forward again. This was kept up for an hour or so, each group performing alternately.

It seems that this was one of the dances that Captain Cook noted when he was entertained by the natives on his discovery of the Tongan (which he named the Friendly) islands. That was during his second voyage to the Pacific, in 1773. Cook first saw Tongan dancing on the island of Hapai.[1] There he met the paramount chief[2] of the group, who invited him over to Tongatabu, where he witnessed similar dancing on a larger scale. Probably the renowned navigator stood on the identical spot from where I watched the dance, for this locality has been used for that purpose from times immemorial. The artist with Cook's expedition painted a picture of the Hapai dance. It shows the dancers drawn up in two double lines facing each other, evidently one group relieving the other. Between the lines several men are squatting, seemingly keeping time with long flat staves. The dancers are shown posturing with outstretched arms, as I saw them.

Serious dancing seems to be a perquisite of the men, for I saw no women taking part, although there were many about in festive attire, and garlanded with leis of flowers and sickly sweet-smelling pandanus berries. Captain Cook made a note that dancers were men only, but a later observer, Sir Basil Thompson, spoke of dances for both sexes.[3]

After the dance, everyone was treated to a royal repast of roast pig and fowl, baked bananas, taro and other island delicacies. The viands had been cooked earlier that day in native fashion—all together in a huge earth oven heated with hot stones—and were now served up cold in a large grass-roofed banqueting hut. We all squatted on mats made of woven pandanus leaf, flat green banana leaves served as plates, and fingers acted in lieu of knives and forks. Speeches were delivered in the sonorous Tongan tongue by the Prime Minister and various chiefs, after which the well-fed and weary dancers and feasters departed to their homes in different parts of the island.

[1] "Cook's Voyages," by Andrew Kippis, 1778.
[2] The *Tui Tonga*.
[3] "Savage Island," by Basil C. Thompson.

Activities in the Field

Although no official excursions of the Society have taken place since last we published, groups of members have been active in hunting out new fields, and traversing old grounds.

* * * *

On 8th April an expedition was organized to investigate an aboriginal burial ground reported to be south of Garie, National Park. The party consisted of Dr. D. S. Davidson of the Pennsylvania University, U.S.A., Messrs. John Powell, Carlyle Greenwell, R. H. Goddard, W. W. Thorpe, Wallace Thorpe, and Keith Kennedy. The burial ground could not be located, but a fair number of stone artefacts were gathered. Dr. Davidson found a fine aboriginal axe-head, and the rest of the party got some good examples of flake-work, including several *eloueras*.

* * * *

Thirty members of the Y.W.C.A., under the care of Miss Newby Frazer, were conducted over the middens and camping grounds of Boat Harbour and Quibray, on Anzay Day (25th April). The party walked from Kurnell to the north end of Cronulla Beach, and inspected Doughboy Hill, the remains of an ancient aboriginal camp site. After lunch the expedition struck across the sand-hills to Quibray midden, and returned to Kurnell *viâ* the east side of the strip of land that divides Botany Bay from the ocean.

On Sunday, 10th May, Mr. G. E. Bunyan, of Emu Plains, and our Hon. Secretary, conducted a party of fifty-three members of the "Newman Society," University of Sydney, and thirty-two members of the "Bush-walkers' Club," to the "cave-of-the-hands," in the ranges some five miles south-west of Glenbrook. After lunch Mr. Thorpe briefly described the manner in which the stencilled hands were made. Their significance and occurrence in other parts of the world were also mentioned. Returning by another route, the party arrived at Glenbrook Creek, where they indulged in swimming and refreshments. Taking to the track once more they scaled the heights, and gathered around a camp-fire, and passed the time with community singing until about 7.30 p.m. This outing was unique in its way, for it was probably the largest body of walkers that ever traversed the Blue Mountain bush.

* * * *

Mr. A. W. Burns, of Mangrove Mountain, on a visit to Harbord, north of Manly, discovered, on 22nd May, an aboriginal rock-shelter. Digging in the floor of the cave he came upon a skull a few inches beneath the surface. Further digging brought to light part of the skeleton. The remains, which were those of a child, were sent to the Australian Museum. No stone implements were found, although the depth of midden material indicated that the rock-shelter had formerly been occupied by the Aborigines for many years.

* * * *

Messrs. Carlyle Greenwell, R. W. Halliday, and our Hon. Secretary, visited Port Kembla and Windang (Lake Illawarra) during the King's Birthday week-end, and gathered many interesting types of flake-work.

* * * *

Several members of the Society are indebted to Mrs. M. Hemsworth for kindly placing her car at their disposal. Two excursions were made to Emu Plains, one to Stanwell Park, and another to Garie. On each occasion Mrs. Hemsworth drove the car, and enjoyable and profitable times were spent. On the last trip to Emu Plains, amongst the party were Miss Nancy Hemsworth, Master Hugh Hemsworth, and Mr. R. Turner. Opportunity was taken to visit a rock-shelter in the mountains, on the roof of which were stencilled aboriginal hand-marks.

* * * *

Messrs. J. Whiteley, D. Raymond, B. Freer, and L. Pfahl broke new ground by discovering, on 6th June, at Oberon, western side of the Blue Mountains, several well-made specimens of crescents, chipped-back points (one made of quartz), and an *elouera*, also of quartz. Mr. Whiteley is a new member of the Society, and has made a good commencement.

* * * *

Messrs. J. Walton and B. L. Hornshaw supply a tracing and details of a petroglyph, cut out (by permission) by Messrs. J. Booth and Harris for the Manly Art Gallery. The petroglyph was originally carved by the Aborigines on a sandstone surface, over which runs Plateau Road, between Narrabeen and Dee Why. It was removed to ensure its preservation, and the piece cut out is a slab weighing about 15 cwt. (1680 lbs.). Measurements are, length 5 feet 10 inches, breadth 3 feet, depth about 8 inches. On it are carved two fishes (a groper and a snapper) near a fishing line. The groper measures 3 feet 9 inches by 1 foot 10 inches; the snapper measures 2 feet 2½ inches by 1 foot ¼ inch; the length of the line is 1 foot 2 inches. The slab is at present on view at Mr. J. Booth's property, Mona Vale.

* * * *

In the Newcastle Town Hall on 22nd June, Mr. Keith Kennedy lectured on aboriginal and other primitive music, for the Newcastle Music Club. The following morning he, and Mr. P. D. Riddell, Director of the Newcastle Technical College, were motored by the violinist, Mrs. Idris Morgan, to the aboriginal middens south of Merewether Beach. Examples of chert flake-work were gathered, and Mr. Riddell found a good example of the massive stone chopper, typical of the locality. In the afternoon a visit was paid to the midden at Tirrikiba, where another fine stone chopper was obtained.

Anthropological Notes, News and Personalia

During last January, the Hon. Secretary was privileged to spend two days with the scoutmasters at their encampment in National Park. The Governor, Sir Philip Game, attended during the whole session. This gathering was organized for the purpose of teaching the scoutmasters the zoology, geology, botany, and anthropology of that area. Specialists lectured to the scoutmasters, who, in their turn, will pass the knowledge on to the boys. A visit was made to Jibbon, where Mr. Thorpe discoursed on aboriginal matters. His Excellency evinced great interest throughout, and later conferred his patronage on the Anthropological Society.

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Dr. D. S. Davidson, of Philadelphia, U.S.A., who, incidentally, was our first subscriber, left for the United States by the "Sierra" on 9th May last.

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We had a visit from Dr. A. Buehler of the Museum für Volkerkunde, Basle, Switzerland. He is *en route* to New Ireland to study the natives and collect specimens.

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Mrs. J. F. Bingham, of Gosford, called on us a few days ago. During June, 1926, Mrs. Bingham (then Miss Lesley D. Hall, B.Sc.) visited Morna Point, anad made a large collection of flake-work. The results of her studies were published in the *Records of the Australian Museum* of May, 1928.

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Extract from *Discovery*, April, 1931: "A number of valuable acquisitions has just been made by the British Museum. The King has deposited on permanent loan a spear and necklace, which were presented to him last year by Ringapat, King of the Big Nambas of North Malekula, New Hebrides, in token of his renunciation of cannibalism, and of his good-will towards white men. The spear-head, which was formerly kept poisoned and wrapped in leaves, is carved in the form of a double human head, and the haft is blackened with the smoke of the chief's hut."

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An "end of the term" entertainment was held by the various Y.W.C.A. sectional clubs in their Main Hall on 10th June. The subject for the evening was "Australia," and comprised singing, dancing, and acting, arranged as scenes from Australian life. The clubs performing were: Kia-ora Section, Night in an Aboriginal Camp and Corroboree; Kookaburra Section, Aborigines near Botany Bay; Kangaroo Section, Landing of Captain Cook; Barboneen Section, Tragic Story of Kennedy the Explorer and "Jacky Jacky"; Burra Burra Section, Campfire Yabba Yabba; Longueville Section, Early Settlers' Dance; Waratah Section, The House of Wool; Burra Burra Section, The Story of Wholemeal Bread; Mullauna Section, Bird and Fish Life on the Barrier Reef; Milpera Section, Around the Camp-fire; tableau finale, Advance Australia.

A number of interesting objects, such as pictures, maps, and natural history collections, gathered during the term, were displayed at the back of the hall.

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At a pre-view screening of the picture "Trader Horn" in the Metro-Goldwyn-Mayer theatrette, several instructive glimpses of Central African native life were disclosed. The tribes included Masai, Kikuyu and kindred Bantu people, also a number of Pygmies of the Congo Basin. Of special interest to anthropologists were an African bull-roarer being whirled, women pounding grain in a wooden mortar, and a Kafir smith forging iron spear-heads. The canoes were dug-outs, both single and double. Weapons shown were the long-bladed Masai spear, Upper Congo barbed spears, knob-kerries, and the bows and arrows of the Pygmies.

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Recently two Aborigines were fined five shillings each for travelling on the N.S.W. Railways without tickets. The defence they put forward was that the country belonged to them, so therefore they had a right to travel free. They took the affair philosophically, one remarking that he would make and sell some boomerangs to pay the fine.

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On a visit to Sydney is Mr. R. St. Barbe Baker, of Kenya, East Africa. Mr. Baker is founder of a society called "Men of the Trees" which, originating in Kenya, is now spreading over the world. The object of the society is protection of forests. Alarmed at the gradual desecration of their country by the destruction of the forest, a number of natives, under the guidance of Mr. Baker, formed the society. In an article in the *Sydney Morning Herald*, 20th June, 1931, he writes: "The first Men of the Trees were young African warriors, who, in the summer of 1922, in response to an appeal that was made, banded themselves together for forest protection and tree planting. They became creators instead of destroyers, and took a solemn oath before N'gai—the High God—to plant at least ten trees each year, and take care of trees everywhere. Later was added the Boy Scout ideal to do at least one good deed each day, and, when the tribesmen could not think of a better deed

to do, they turned their attention to tree planting, and thus fulfilled their voluntary obligation."

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We are pleased to announce that Mr. W. J. Enright has donated one guinea, Mr. John Powell one pound, and Dr. S. A. Smith ten shillings towards the expense of publishing MANKIND.

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We have received congratulatory messages on the appearance of MANKIND from many eminent people of Europe, America and Australasia, and it has been favourably reviewed in leading journals.

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Sir Arthur Keith (Royal College of Surgeons) and Mr. John Drinkwater, dramatist, have recently verbally crossed swords regarding the value of war in human society. In an address at the Aberdeen University entitled "The Place of Prejudice in Modern Civilization," Sir Arthur Keith stated, in effect, that war and race prejudice were necessary for the survival of a nation. Amongst other critics of the speech, Mr. John Drinkwater replied with some verses concluding with:

"If you have no better gospel for salvation for the young,
Then in the name of Science, for God's sake hold your tongue."

In an interview with the *Evening News*, London, Sir Arthur said: "Mr. Drinkwater and many other estimable people may not like my statement that war is Nature's pruning hook, but it is so. War does kill off the best of a nation's youth, but the stock is not affected. It is nonsense to say that Britain is suffering because she lost many of her finest young men in the war. We are too much obsessed by the peace-and-unity attitude, and shrink from hardship and suffering. Everything worth having in life is only attainable by risk. The nation which is unwilling to sacrifice its life will cease to exist."

The above information is from the *Sun* (Sydney) cable news.

Sir Arthur seems to have overlooked the fact that breeders of stock do not kill off the most virile. On the contrary, they weed out the weaklings, and preserve the best. Nature does the same. Modern war kills out the fit and leaves the unfit to breed the next generation.—(K.K.)

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Under the auspices of the Association for the Protection of Native Races, at Science House, on 23rd June, a lecture was delivered by the Rev. A. P. Elkin, M.A., Ph.D., entitled "Understanding the Australian Aborigine." The speaker dealt with aboriginal social organization, religion, and codes of ethics. He advised missionaries to present the Bible, not only as a means of salvation, but as a sanction for a correct observance of tribal, social, and moral life.

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The Rev. C. W. Whonsbon-Aston has safely arrived at Levuka, Fiji. In an interesting letter telling of a trip across the hills to Lavoni, he mentions that the inhabitants of that village were once famed as fighters, and the village was strongly fortified, but now it has fallen into disrepair.

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Mr. H. J. Wright has been elected to the Council to fill the vacancy caused by Professor Radcliffe-Brown leaving these shores for America. Mr. Wright was one of the driving forces that helped to launch MANKIND.

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The Rev. A. J. Barrett, of Bombala, is developing the possibilities of several newly discovered middens on the far south coast of New South Wales. We await his further information, and samples of his finds, with interest.

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Mrs. F. L. Reynolds, a new member of the Society, has a select collection of palæolithic flints, which she obtained at the gravel pits of Swanscombe, Kent, England. We hope to see them exhibited at one of our future meetings.

"MANKIND" BELONGS TO THE SOCIETY.

Articles by members, however brief, providing they possess some degree of interest and merit, will be welcomed.

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